Christian Religious Meetings
Allowed by the
Liturgie,
Are no Seditious Conventicles,
nor punishable by the late Act.

[redacted] *OR,*

What Persons and Meetings are Owned and Allowed by the Liturgie of the Church of *ENGLAND.*

And also,

What makes a Religious Meeting to pass and Suffer under the Name of a Seditious Conventicle. And likewise, what is a Conventicle, and what is not a Conventicle. And concerning the Church and its Government. And the Difference between obstinately and Conscientiously refusing to take Judicial Oaths. And concerning the Jurors and Judges, who may be concerned to hear and determine the Causes and Matters aforesaid.

Written the beginning of the fourth Moneth, in the Year 1664. By *R. F.*

Christian Religious Meetings allowed by the Liturgie, are no Seditious Conventicles, nor punishable by the Late Act, &c.

WHereas by the Act, Entituled, *An Act to prevent and suppress Seditious Conventicles*, It is Enacted and Declared, That *if any Person of the Age of sixteen years or upwards, being a Subject of this Realm, at any time after the first day of July, which shall be in the Year of our Lord God* 1664. *shall be present at any Assembly, Conventicle, or Meeting, under colour or pretence of any Exercise of Religion, in other manner than is allowed by the Liturgy, or practise of the Church of* England, *at which Meeting or Assembly, there shall be five persons or more, assembled together, over and above those of the same Houshold; then it shall and may be lawful for two Justices of Peace to commit them to Prison, &c. for the first and second Offence, in Order to Transportation.*

Is not this a matter very disputable, and doth it not belong to spiritual men to judg, what Meetings upon the account of Religion do agree with, or are contrary to the Liturgie or practise of the Church of *England*, before the penalties of the Act be put in execution against them?

For if to assemble and meet together upon the account of Religion, according to Scripture, be to assemble and meet together according to the Liturgie and practise of the Church of *England*; then they who assemble and meet together upon the account

of Religion and Worſhip of God according to the Scripture (to the number of five or upwards) they do not meet contrary to the allowance of the Liturgie, or practiſe of the Church of *England*, as aforeſaid.

If the Liturgy do allow of meeting together, according to the Scripture, then they who meet together according to the Scriptures, are no ſeditious Sectaries, neither is their Religious meetings ſeditious Conventicles, or puniſhable by the ſaid Act, being according to Scripture, and allowed of by the Liturgie of the Church, as aforeſaid.

The Scripture is owned as the foundation of the Liturgie, &c.

The Liturgie allows of the Scripture as its foundation, and the Scriptures are acknowledged by the Liturgy to be the moving cauſe of peoples Confeſſion and Acknowledgment unto God of their manifold ſins and tranſgreſſions, with an humble, lowly, penitent and obedient heart, to the end that they may receive forgiveneſs of the ſame by his infinite goodneſs and mercy; for proof thereof ſee the beginning of the Liturgy.

What the Liturgie alloweth at Meetings.

To aſſemble and meet together before the Lord to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to ask thoſe things which be requiſite and neceſſary, as well for the Body as the Soul, and to accompany one another in prayer, with a pure heart and an humble voyce, to the Throne of Gods heavenly Grace, is that which the Liturgie owns and allows of, as its own and the Churches Practiſe; ſee for proof thereof that part of the Liturgy at the beginning, where it is ſaid,

Dearly

Dearly Beloved Brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſs our manifold ſins and tranſgreſſions.

Seeing it is ſo; Then for us and the People of God to aſſemble and meet together (to the number of five and above) before the Lord, upon the account of Religion, as Worſhippers of him, to render thanks for the great benefit we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to ask thoſe things which be requiſite and neceſſary, as well for the Body, as the Soul, and to accompany one another in prayer, with a pure heart and an humble voyce, to the Throne of Gods heavenly Grace, is allowed by the Liturgie, and according to the practiſe of the Church of *England*: And therefore ſuch ought not to be puniſhed, but acquitted and tolerated, who aſſemble and meet according to the Liturgie, or practiſe of the Church, as aforeſaid; becauſe ſuch their godly religious meetings are allowed by the Liturgy of the Church, and ſuch meetings are not prohibited but allowed by the Act, as are allowed by the Liturgy or practiſe of the Church of *England*.

To meet according to the Liturgy.

Meetings not puniſhable by the late Act; but freed from the penalties, being allowed by the Liturgie, &c.

By what hath been ſaid, it may and doth appear what the Liturgie of the Church of *England* is, and what it doth allow, and that our godly and religious Meetings are not contrary to the allowance of the Liturgie or practiſe of the Church of *England*, as aforeſaid: How can they then that come to ſwear againſt us, ſwear with a ſafe Conſcience, that we meet and aſſemble together on the behalf of the Lord.

How can evidence or Judgment be ſafely given without danger in ſuch caſes, &c.

Lord as his Worſhippers, contrary to the allowance of the Liturgie, or practiſe of the Church of *England:* And if our Jurors or Judges be not ſpiritual men, and underſtanding in Divine matters, how will they judge aright in this caſe? that they may not deſtroy, but preſerve us in our Liberties, Principles, and Practiſes.

Seeing that in this Caſe much ambiguity or doubt may ariſe, and if this be a Spiritual cauſe, and divine matter, which is to be heard and determined, that is to ſay, Whether we meet and aſſemble together on the behalf of the Lord, as his Worſhippers, or no; And whether ſuch our godly and religious meetings, be contrary to, or agreeable to what the Liturgie or practiſe of the Church of *England* in ſuch caſes alloweth of; ought not we herein to be judged by Spiritual men? Becauſe it is ſaid in the Statute of the 24 *Hen.*8. "*That the Body Spiritual having power, when any Cauſe of the Law Divine happens to come in queſtion, or of Spiritual Learning, to declare and determine all ſuch doubts, and to adminiſter all ſuch Offices and Duties, as to their Room Spiritual doth appertain; for the due adminiſtration whereof, and to keep them from corruption, and ſiniſter affection, the Kings moſt noble Progenitors, and the Anceſtors of the Nobles of this Realm, have ſufficiently endowed them with honour and Poſſeſſions. And the Laws temporal are for Tryal of Property of Lands and Goods and for the Conſervation of the people of this Realm in unity and peace, without Ravin or Spoyl, by the Temporal Judges, and the other by the Spiri-*

24 *Hen.* 8. *Chap.* 12.

Spiritual Judges, as aforesaid, or as by the said Statute may be seen, 24 *Hen.* 8. 12.

Seditious Conventicles.

AND as concerning seditious Conventicles, provided against by the Act, and the Reason given for the preventing and suppressing of them, It is declared in the Preamble or Ground of the Act, the Reason for making the Act, which is, *viz. For providing therefore of further and more speedy Remedies against the growing and dangerous practises of seditious Sectaries, and other disloyal persons, who under pretence of tender Consciences, do at their Meetings contrive Insurrections, as late experience hath shewed.*

The reason given for preventing and suppressing seditious Conventicles, &c.

Are not those persons and that people only declared to be seditious Sectaries and disloyal persons, who under pretence of tender Consciences, do at their Meetings contrive Insurrections? as late experience hath shewed: And may they not justly be declared to be so, who are so indeed? for there is good reason to provide Remedies against such persons and practises, who under pretence of tenderness of Conscience, do at their Meetings contrive Insurrections, as aforesaid.

Seditious Sectaries who at their meetings do contrive Insurrections, ought to be punished, & Remedies against such meetings to be provided.

But as concerning the innocent people of God, reproachfully called *Quakers*, they are clear and free from such seditious and dangerous practises, and are not those seditious Sectaries and disloyal persons, because

The innocent *Quakers* free from contriving In-

surrections at their godly meetings, as experience hath shewed.

cause they neither have, nor do at their Meetings contrive Insurrections, neither hath former or present experience shewed any such thing to be done, or intended by them; for it is against their Principles, practises, doctrines, and judgments, and they are utterly and absolutely against designing or contriving any such things; neither did their godly Religious Meetings ever produce any such bad effects, as experience hath shewed for many years by-past.

What is a Conventicle according to the Act, and punishable by the same accordingly? ought not this to be known and rightly considered by them that are to be Witnesses, Jurors, or Judges, that the innocent may not be condemned with the wicked, because it is forbidden by the Law of God, saying, *The Innocent and Righteous slay thou not*; therefore by the Law of God, the Innocent and Righteous are not to be destroyed, but preserved in their Principles and Practises, to God-wards, as well as in their Liberties, Persons, and Estates.

what is not a *Conventicle.*

To meet together in a private House, to the number of four, besides the Houshold or Family, is no seditious Conventicle, neither is such private Meetings either declared by the said Act to be such Conventicles, neither are they provided against by the said Act, or punishable thereby, but justified and tolerated, and not at all condemned. Therefore private Meetings, or to meet in private Houses, to the number of four beside the Houshold or Family, are no seditious Conventicles, though they may meet contrary to the Liturgie, or practise of the Church of *England.*

And

And (it seems) according to the intent of the Act, to meet and assemble together to the number of five or upwards, besides them of the Household or Family where they do meet, under colour or pretence of any exercise of Religion, in other manner than is allowed by the Liturgie, or practise of the Church of *England*, is an offence.

Then, it seems, to meet together in greater or lesser numbers, upon the account of Religion, so that they who assemble and meet together for the Exercise of Religion, do preach and pray, or perform Religious Exercise and Duty to God, allowed by the Liturgie or practise of the Church of *England*, is no offence.

What godly & religious meetings are, according unto, or allowed by the Liturgie of the Church of *England*, &c.

What is it then for a people to meet in greater Numbers (than four, besides the Houshold or Family) upon the Account of Religious Exercises, and not to be contrary unto, but allowed of by the Liturgie, or practise of the Church of *England*, so as such Religious Meetings may not suffer by the Late Act? To the which, somthing is said before, that to Assemble and Meet together (to the number of five, or above) before the Lord, upon the account of Religion, as Worshippers of him, to render thanks unto God for the great benefits that we have received of him, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which be requisite and necessary both for Soul and Body, and in the performance of that Duty to accompany one another in Prayer, with a pure Heart, and an humble Voyce, to the Throne of Gods

Heavenly Grace, is allowed by the Liturgie and practice of the Church of *England*, as aforesaid.

To Assemble and Meet together before the Lord upon the account of Religion and Worship, to Preach and Pray, or perform Duty to God, is not contrary unto, but allowed of by the Liturgie, and is according to the practise of the Church of *England*; because they either do, or ought so to do, as aforesaid; and we meet together before the Lord, as Worshippers of him, to Preach and Pray, or perform Duty to God, therefore our Meetings are according to the practise of the Church, and allowed of by the Liturgie, as aforesaid.

See Communion upon the Feast of Trinity so called. &c.

Again, The Liturgie of the Church of *England* saith, *It is very meet, right, and our bounden Duty, that we should at all times, and in all places, perform Duty to God*: And if it be very meet, right, and the bounden Duty of a professing people, that they should at all times, and in all places, meet together to Worship God, or perform Duty unto him, as aforesaid, then for us, and the people of the Lord to meet together at any time, and in any place, to Worship God, or perform Duty unto him as his people, or true Worshippers of him, is not contrary unto, but according to the manner that is allowed of by the Liturgie of the Church of *England*, as aforesaid.

See Good Friday, the Collects so called.

The Church is declared by the Liturgie *to be the Houshold and Family of God*; then they who are of Gods Houshold and Family, may meet and assemble together to wait upon God in the way of his worship: and not go under the name of seditious Con-

Conventicles, becauſe the Liturgie declareth the Church to be the Houſhold and Family of God, and Pariſh Meeting places are not that Houſhold and Family, neither are wicked unſanctified people the Houſhold and Family of God: Therefore wicked unſanctified people are not allowed of by the Liturgie, or declared to be the Church of God; and to refuſe to meet in point of Religion and Worſhip with ſuch as are not of Gods Houſhold and Family, is not to refuſe to come to the Church and Service of God; but to aſſemble and meet together in point of Religion and Worſhip of God, with the Houſhold and Family of God, to perform Duty unto him at any time, and in any place, is to come to the Church and Service of God, according to the allowance of the Liturgie of the Church, as aforeſaid.

What is owned by the Liturgie to be a Church, what is not.

That the Church is not owned or declared by the Liturgie to be either the Pariſh Meeting places, or wicked unſanctified perſons, though they may aſſemble and meet there, is very plain; becauſe the Liturgie declareth and ſaith, the Church either are, or ſhould be *Regenerated and Born of God*; and they who are not Regenerate and Born of God, are not owned or declared by the Liturgie to be any Members of the Church of *England*. And again, the Church is declared by the Liturgie, not only to be Regenerate and Born of Water and the Spirit, but it is alſo Declared by the Liturgie, *that the whole Body of the Church is governed and ſanctified by the Spirit of God*; for proof thereof, ſee that called the Order of Baptiſm, and on Good Friday the Collects.

Order of Baptiſm. Good Friday Col.

Admittance into Church-Fellowship and becoming Church members, according to the Liturgie.

Seeing then it remains true, according to the Liturgie, that none are admitted into Church Fellowship, nor accounted Church-Members, but such as are Regenerate and Born of God, and they who are Governed and Sanctified by the Spirit of God: Then to assemble and meet together with such as are born of God, and Governed and Sanctified by the Spirit of God, is not contrary unto, but according to the manner allowed of by the Liturgie of the Church of *England*.

The Government of the Church is Spiritual according to the Liturgie.

1 *Cor.* 6. 11 *Gal.* 4. 6, 7. *Heb.* 8. 10, 11, 12. *Rom.* 8. 14, 15, 16, 17.

If the whole Body of the Church be Governed and Sanctified by the Spirit of God, then every particular Member thereof is under the Government and Sanctification of the Spirit of God, as aforesaid; and it seems such are the only Church Members allowed by the Liturgie of the Church of *England*: then they who have the sense and knowledg of the Work of Gods Spirit upon their hearts, and working within them, both for Regeneration, Government of heart, and Sanctification, and also testifying unto their spirits, that they are the children of God, as the Saints and Believers in Christ aforetime had, according to the Scripture Record, those are the true Church, and they and their Meetings are allowed of by the Liturgie aforesaid.

Who are owned to be Ministers and Members of the Church,

Then they who are not governed and sanctified by the Spirit of God, are no Ministers, nor Members of the Church, neither according to the Liturgie, nor the Scriptures. For the Liturgie saith, the whole Body of the Church is governed and sanctified by the Spirit of God; then they who are not governed

ed and sanctified by the Spirit of God, are not owned either as Ministers or Members of the Church; and the Scripture saith, *If any man have not the Spirit of Christ, he is none of his:* Christ doth not own any, either as his Ministers, or Members of his Church, if they have not his Spirit, as aforesaid. See *Rom.* 8. 9. and who are not, both according to the Liturgie and Scripture.

Seeing that the whole Body of the Church is declared by the Liturgie to be Governed and Sanctified by the Spirit of God, is not the body of the Church a sanctified Body, and under a spiritual Government? And ought not Spiritual men to hear and determine spiritual matters? And seeing that it is a spiritual matter that is like to come in question, about meeting according to the allowance of the Liturgie, or no, may not those that are to be tryed in such cases, justly appeal to the spiritual Judges, to judg of spiritual Causes, and not to the Temporal Judges; for is there not belonging unto the Imperial Crown of the Realm, a Body Politick, compact of all sorts and degrees of people, divided in Terms and by Names of Spirituality and Temporality, to render and yield Justice and final determination to all manner of people, resiants or subjects within the Kings Realm, in all Causes, Matters, Debates, and contentions hapning to occur, insurge, or begin with the limits thereof? And hath not the Body Spiritual power, when any Cause of the Law Divine hapneth to come in question, or of Spiritual Learning, to declare and determine all such doubts? and are not the Laws Temporal for Tryal of Property of Lands and Goods, and for the Conservation of the people of this Realm in unity

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unity and peace, without Ravin or ſpoyl. And are not thoſe Temporal Laws to be adminiſtred and executed by ſundry Judges and Miniſters of the other part of the ſaid Body Politick, called the Temporality? If the Body Politick be divided into, and conſiſt of two Parts, the one part called by the name of Spirituality, and the other part called the Temporality; the one to hear and determine ſpiritual matters and cauſes, and the other to hear and determine Temporal cauſes and matters: For as much as ours is a ſpiritual matter or cauſe, being concerning the Worſhip of God, ought not the Temporal Judges to leave it to the ſpiritual Judges to hear and determine? The whole ſtreſs of the matter lyeth in this thing, that is to ſay, whether Meetings upon the account of Religion be allowed by the Liturgie or practiſe of the Church of *England*, or no? For thoſe Meetings that are not contrary to the allowance of the Liturgie or practice of the Church of *England*, are not (it ſeems) neither prohibited, nor puniſhable by the Act, as aforeſaid.

2 *Coll.* for Peace.

It is declared by the Liturgie of the Church of *England, that the Service of God is perfect freedome*; and ſeeing that by the Liturgie of the Church of *England* the ſervice of God is owned, allowed of, and declared to be perfect freedom, whether ought any perſon or perſons whatſoever, to be forced either to it or from it by outward compulſion, but rather left to their liberty and freedom concerning the ſame.

Concerning

Concerning Oaths, and Jurors, or Judges, &c.

WHereas it is ſaid in the late Act, *That there are ſome perſons that do obſtruct the proceeding of Juſtice by their obſtinate refuſal to take Oaths lawfully tendred unto them in the ordinary courſe of Law; It is enacted, That if any perſons do refuſe to take a judicial Oath in any Court of Record, except Court Leets, being duly and legally ſummoned, or ſerved with proceſs to appear in ſuch Courts, as aforeſaid, as a witneſs, or returned to ſerve of any Jury, or ordered to be examined upon Interrogatories, having no Legal Plea, to juſtifie or excuſe the refuſal of the ſame Oath; or if any perſons be duly ſerved with a Proceſs, to anſwer any Bill exhibited againſt them, in any Court of Equity, or any ſuit in any Court Eccleſiaſtical, ſhall refuſe to anſwer ſuch Bill or Suit upon Oath, in caſes where the Law requires ſuch anſwer to be upon Oath, or be ſummoned to be a Witneſs in any ſuch Court, or ordered to be examined upon Interrogatories, ſhall for any Cauſe or Reaſon not allowed by Law, refuſe to take ſuch Oath, that then for every ſuch offence, as aforeſaid, they ſhall incur the Judgment and puniſhment of Tranſportation,* as is appointed by the ſaid Act.

Obſtinate refuſing of Oaths.

If thoſe who obſtinately do refuſe to take Judicial Oaths, be the only perſons that obſtruct the proceeding of Juſtice by their obſtinate refuſal ſo to do, without ſhewing any good reaſon for their refuſal, be the only perſons intended, and againſt whom the

the penalties of the Act in such cases are to be extended. Then they who out of Conscience to Godwards do refuse to take Oaths, and by giving a reason wherefore they cannot swear or take Oaths, as aforesaid, do make it appear (to the witness of God in the Consciences of men) that their so refusing to swear, is not out of obstinacy, but out of Conscience to Godward, as aforesaid; ought not they to be tenderly dealt with, and freed from the severity of the said Act in those Cases of Conscience?

Difference between obstinately and conscientiously refusing to swear.

For there is a great difference between obstinately refusing to swear, and conscientiously to refuse to take Oaths; and if they who obstinately, without shewing any reason, refuse to take Judicial Oaths, as aforesaid, be the only Obstructers of Justice by their obstinacy, and the persons punishable by the said Act in such cases; then they who do not obstinately, but conscientiously refuse, who out of Conscience to Godward dare not take an Oath, they are not concern'd therein, but ought to be clear and free from the same.

Is it not well known after many years experience & tryal, that God hath an innocent people reproachfully called *Quakers* in this Kingdom, who do not obstinately, but out of Conscience, refuse to take Oaths? It is matter of Conscience to them not to swear at all, because Christ Jesus the Prince of the Kings of the Earth doth forbid it, saying to his friends & subjects *Swear not at all.* But if any whose principle, judgment, and faith, is to swear and take Oaths, should obstinately, without shewing a lawful

Rev. 1. 5. Mat. 5. 34.

reason

reason, refuse to take Judicial Oaths, to obstruct the proceeding of Justice by their obstinacy, it is good to provide against such, and to distinguish between them who obstinately refuse to swear, and they who conscientiously refuse to take Oaths; that they who out of Conscience to Godwards dare not swear and take Oaths, may go unpunished for such a refusal: And would it not be a good thing to provide Remedies for tender Consciences, how to take their Testimonies without Oath, whose word and promise is as obligatory and binding to them, as Oath or Bond can be?

They who in obedience to the Will of God, and Command of Christ Jesus, under the Covenant of Grace, do refuse to swear & take Oaths in one case or other, such do not obstinately, but conscientiously refuse to take Oaths, and they have a good reason in Law, or a lawful plea (in the sight of the Lord, and accepted of by him) to justifie and excuse their refusal of Oaths, and such persons ought to be tenderly dealt withal; and ought they not also to be clearly acquitted or freed from the force of the penalties? Mat 5.34. Lam 5.12.

For they who out of tenderness of Conscience cannot take any Oaths, they have the command of Christ Jesus under the Gospel (whereby he repealed Oaths under the Law) to plead for their excuse and justification; and what a better plea, more lawful and reasonable, can in such a case be produced and brought forth, as a reason of a conscientious refusal of Oaths? It is accepted and taken by the great God of Heaven, and why should it be refused by men? Mat. 5.33, 34, 35, 36, 37.

It is accounted unlawful now in this age for Chriſtians (Saints & Believers in Chriſt the Commander) to obey the Will of God, and Command of Chriſt Jeſus? If not, Then is it not (now accounted) lawful and reaſonable (in Law) to obey the Will of God and Command of Chriſt Jeſus, the Prince of the Kings of the Earth, and to plead his command under the Goſpel, as their juſtification for not ſwearing; becauſe he ſaith, *Swear not at all, neither by Heaven nor earth* (and therefore not by things therein contained) ſo that it is the duty of Chriſtians to be obedient unto Chriſt Jeſus, who commands his Diſciples and Followers to be true and faithful unto him, by denying all Swearing, and to ſpeak Truth (which is the ſubſtance or end of an Oath) upon every occaſion.

And ought not this plea to be owned, accepted, and taken in Law, and by the Jurors, or Judges, as a ſufficient reaſon in Law, to juſtifie or excuſe the conſcientious refuſal of Oaths, by them who do not obſtinately, but out of Conſcience refuſe to take Oaths? And is it not the Duty of Jurors, or Judges (to Godwards) to accept and allow of the ſame to be good and ſufficient (in Law) to all intents, conſtructions, and purpoſes, in the caſes aforeſaid? becauſe the Law of God is ſaid to be the ground of the Law of the Land, and that all Laws ought to be conſonant to the Law of God: and therefore it is ſaid (in the Book called *Doct. and Student, Chap. 6.*) *The ſecond Ground of the Law of England, is the Law of God*: and alſo, *If any general Cuſtome were directly againſt the Law of God, or if any Statute were made directly againſt*

againſt it, the Cuſtome and Statute were voyd. Doct. and Stud. *cap. 6.*

And again, though that be a good reaſon to plead againſt ſwearing, becauſe Chriſt Jeſus under the Goſpel commands the contrary; and ſeeing that ſuch a Plea God accepts, why ſhould it not be accepted and allowed by men, who may be our Jurors and Judges? And moreover, becauſe the Jurors and Judges, and both we and many other Proteſtants have covenanted with God by promiſe and vows, Firſt, to forſake the Devil and all his works; and Secondly, to keep Gods holy Will and Commandments, and walk in the ſame all the dayes of our lives: and ſeeing that ſwearing is againſt the Will of God under the New Covenant and Goſpel Diſpenſation, being contrary to the Command of Chriſt Jeſus, who ſaith, *Swear not at all*; have not both Jurors and Judges, and we and many good Proteſtants covenanted with God by promiſe and vow, againſt Swearing, as aforeſaid? Conſider well of it.

See that called the Order of Baptiſm.

Mat. 5. 34. Jam. 5. 12.

And likewiſe, if it be asked of us, why we refuſe to ſwear and take Oaths, may it not be truly anſwered and pleaded, that we cannot ſwear & take Oaths, becauſe the Biſhops and Prieſts have bound us under a ſolemn Vow againſt Oaths, by cauſing us to covenant with God by promiſe and vow, in order to the obtaining that honourable Title of Chriſtians, *&c. to forſake the Devil and all his works, and to keep Gods holy Will and Commandments all the dayes of our lives*; and doth it not plainly appear, that Swearing under the Goſpel Diſpenſation is againſt

the Will of God, being contrary to the command of Christ Jesus, as aforesaid.

And we make Conscience of it, it is great matter of Conscience to us, both to keep Covenant with God, and also to keep the command of Christ Jesus; and if you or any can convince us, that we may lawfully break Covenant with God, and disobey the Command of Christ Jesus, without incurring the displeasure of God, and violating the Fundamentals of the Episcopal and Protestant Religion, we shall hearken to you, and take it into due consideration.

And moreover, many of the friends of Christ Jesus are excommunicated (as Christ hath foretold in his Prophesie *John* 16.) and doth not that Act of Excommunication put them out of a Legal capacity of taking a Judicial Oath, or bearing an Office? And if so, may not that be pleaded, and taken as a Legal plea, to justifie or excuse such for refusing of Oaths?

John 16. 1, 2, 3.

And if Swearing before a Magistrate be lookt upon to be of Divine Institution, and according to the appointment of God, where doth or can it be made apparent by any plain Text of Scripture, that God ordained and appointed one Magistrate to administer an Oath to another, before he could be admitted into his Office; and that an Oath was ordained and appointed of God, to be administred to a third person by a Magistrate, for the decision of a Controversie? and if that can be proved by Scripture, it may be of great satisfaction: and if not, Ought not tender hearted people to be freed from the imposition of Oaths upon their Consciences in the cases aforesaid?

And

And for that, and the cauſes and reaſons aforeſaid, Ought not the Jurors and Judges to be tender towards the people of God reproachfully called *Quakers*, and to acquit them from the penalties provided by the Act againſt Meeting and Swearing? Conſider well of it in Chriſtian Moderation and the fear of the Lord, and the Lord guide you and them in the wayes of right Juſtice, to give judgment in the matters and cauſes aforeſaid, who are or may therein be concerned.

Concerning the people and worſhippers of God, owned and allowed by the Liturgie of the Church of England.

SEeing that meeting together upon the account of Religion and Worſhip of God, contrary to what is allowed by the Liturgie, or practiſe of the Church of *England*, to the number of five or above, is accounted an offence, puniſhable with Impriſonment, and Tranſportation, by the late Act; it is very good to take notice, and that all Jurors, Judges, and Miniſters of the Law, as well as Witneſſes, do conſider who are the only perſons and people owned and allowed of by the Liturgie, as the people and worſhippers of him, that ſuch may not be puniſhed upon ſuch an account, but clearly acquitted from the force of the Penalties concerning the ſame.

1. They who are owned and allowed by the Liturgie as the people of God, and worſhippers of him, are *Publick Baptiſm.*

are such as God the Father, through the Son of his love, hath out of his bounteous mercy granted that thing unto, which by Nature they could not have, that is to say, Regeneration, the work of his Spirit.

2. They who are Regenerated, and by that Act of Regeneration are grafted into the Body of Christs Congregation, which is holy, and declared so to be by the Liturgie.

3. They whom God, the Father of our Lord Jesus Christ, hath been pleased both to Regenerate with
Publ. Bapt his holy Spirit, and to receive them for his own children by Adoption, and to incorporate into his holy Congregation, are the worshippers and people of God, owned and allowed by the Liturgie of the Church of *England*, and therefore they may meet and assemble together upon the account of Religion, according to the allowance of the Liturgie.

4. They who being buryed with Christ in his
Publ. Bapt death, are dead unto sin, and do live unto righteousness, and are made partakers of the Resurrection of Christ, they are the people of God, and allowed by the Liturgie, as aforesaid.

5. They in whom the old *Adam* is buried, and in
Publ. Bapt whom the new Man is raised up, in whom all carnal affections do die, and all things belonging to the Spirit do live in them, and grow, are the people of God allowed by the Liturgie so to be, and may meet upon the account of Religion and Worship of God, to the number of five and above.

6. They who have spiritual power and strength from the Lord, and Victory to tryumph against the Devil,

Devil, the World, and the Flesh, and are endued with heavenly vertues, and are made Members of Christ, and Inheritors of the Kingdom of Heaven, those are the Worshippers and people of God allowed by the Liturgie, as aforesaid. Publ. Bapt

7. They who are (not viciously, but) vertuously brought up, to lead a godly and a Christian life, who following the example of Christ, and to be made like unto him, that as he died and rose again for them, so they should die from sin, and rise again unto righteousness, who do continually mortifie in them all evil and corrupt Affections, and do daily proceed in all vertue and godliness of living, those are the people allowed and owned by the Liturgie, who may meet and assemble together to perform duty and service to God, at any time, and in any place, which is very meet, right, and their bounden duty, and that according to the Liturgie. See Publick Baptism, and Communion upon the Feast of Trinity. See the latter end of publick Baptism, and that called the Communion feast of Trinity only.

8. They who are the servants of the ever-living God, who are regenerated by him, to whom he hath granted forgivness of all their sins, and doth strengthen them with the holy Ghost the *Comforter*, and doth also daily encrease in them his manifold Gifts of Grace, the Spirit of wisdom & understanding, the Spirit of counsel and heavenly strength, the Spirit of knowledge and true godliness, and are filled with the Spirit of Gods holy fear, those are the people and worshippers of God, owned and allowed by the Liturgie, as aforesaid; and they may meet and assemble together in the way of the Worship of God, and See that called confirmation or laying on of hands.

and ought not for so doing to be imprisoned or banished, but acquitted and freed therefrom.

Confirmation or laying on of hands.

9. They whom Almighty God doth make both to will and to do those things that be good and acceptable unto him, who are defended with Gods heavenly Grace, that they may continue his children and people for ever: And do daily encrease in his holy Spirit, to whom God doth certifie (after the example of his holy Apostles) and assure them of his favour and goodness towards them, whose fatherly hand is over them, and his holy Spirit is ever with them, to lead them in the knowledg and obedience of his Word, those are the people and Worshippers of God, owned and allowed by the Liturgie, as aforesaid.

First Sund. in Advent. the Collect

10. They to whom Almighty God giveth grace, to cast away the works of darkness, and put on the Armour of light in the time of this mortal life, & they who in obedience to, and by vertue of the grace of God given and received, do cast off the works of darkness, and put on the Armour of light in the time of this mortal life, are the people and worshippers of God, owned, and so to be allowed by the Liturgie of the Church of *England*.

S. Stephens day, the Collect.

11. They to whom God doth grant and give hearts to learn to love their enemies, & have learned that Lesson, as his blessed Martyr *Stephen* did, who prayed for his persecutors, those are the people of God owned and allowed by the Liturgie, as aforesaid.

12. They to whom God hath granted the true Cir-

Circumcision of the Spirit, whose hearts and members are mortified from all worldly and carnal lusts, who do in all things obey Gods blessed Will, through our Lord Jesus Christ, those are the people of God allowed by the Liturgie, to assemble and meet together to perform duty and service to God in the way of his Worship, as aforesaid. The Circumcision of Christ, the Coll.

13. They who are the Church of God, are the Household of God, but wicked and unsanctified people are not so, because the whole Body of the Church is governed and sanctified by the Spirit of God: And it is the work of God to keep his household and family, the Church, so governed and sanctified continually in his true Religion, who are defended by his mighty power, and such may meet together in the way and Worship of God, being allowed by the Liturgie, as aforesaid. 5. Sunday after Epiphany, the Collect. Good Friday (so called) the Collects.

14. They whom the Lord teacheth, that all their doings without charity are nothing worth, into whose hearts God doth pour that most excellent gift of Charity, the very bond of all peace and vertues, without which whosoever liveth is counted dead before the Lord, those are the people also who are owned & allowed by the Liturgie of the Church of *England*. *Quinquagessima Sunday Collect.* Quinquagesima Sund. Collect.

15. They who put away the Leven of malice and wickedness, that they may alwayes serve the Lord in pureness of living and truth, and being admitted into Christs Religion, do eschew those things that be contrary to their profession (as the *Quakers* do) and follow all such things as be agreeable to the same, See Tuesday in Easter week, the Coll. 3. Sunday after Easter, the Col.

through our Lord Jesus Christ, those people are owned and allowed by the Liturgie, as aforesaid.

Third Sunday after Easter Collect.

3. Sunday after Easter, the Col. 16. They who own, and have received and are led by that pure spiritual soul-saving justifying light which God is the Author of, by whom it is discovered and made manifest to all men, whilst they are in error, to lead them out of errors and the way of unrighteousness, into the way of righteousness, which is the way of the Lord, they are the people owned and allowed by the Liturgie, as aforesaid.

17. They who by the holy inspiration and operation of Gods holy Spirit are made to think and perform that which is good, acceptable and well-pleasing to the Lord, who makes the minds of all faithful men to be of one Will, those people, and their godly religious Meetings are owned and allowed by the Liturgie, as aforesaid.

The 4 & 5 Sundays after Easter, the Col.

18. They whose hearts God hath taught by the light of his holy Spirit, to whom by his Spirit he doth give and grant a right Judgment in all things, and evermore to rejoyce in his holy Comfort, those people, and their godly meetings are owned and allowed by the Liturgie of the Church of *England*.

Whitsund. the Coll.

4 Sunday after Trin. Coll. 1 Sunday after Trin. Coll. 5 Sunday after Trin. Coll.

19. They who are protected, ruled, and guided by the Lord, who is the strength of all them that trust in him, under whose government the course of this world may be peaceably ordered, that his Congregations may joyfully serve him in all godly quietness, are owned and allowed by the Liturgie, as aforesaid.

20. They who give, grant, and allow of liberty of Conscience

Conſcience (to the people of God) in poynt of Religion and Worſhip of God, are owned and allowed by the Liturgie; becauſe the Liturgie allows of the ſame, ſaying, that the ſervice of God is perfect freedom, and becauſe the ſervice of God is perfect freedome, none ought to be forced either to it or from it (contrary to the principle of God) by outward compulſion. 2 Coll. for peace.

21. They who have received the grace and gift of God, whereby their fleſh is ſubdued to the Spirit, by vertue whereof they may ever, and alwayes obey the godly motions of the Spirit of God in righteouſneſs and true holineſs, to the honour and glory of God, who have no power of themſelves to help themſelves, but are kept and defended both outwardly in body, and inwardly in ſoul, from all adverſities which may happen to the body, & from all evil thoughts which may aſſault and hurt the ſoul; and that by the Spirit and power of the Almighty God, through Chriſt Jeſus the Son of his Love, thoſe are the people and worſhippers of God, and both they, and their godly religious Meetings are owned by the Lord, and allowed by the Liturgie of the Church of *England*, are not therefore puniſhable by the late Act on that account, as aforeſaid. 1 Sunday in Lent, the Coll. And 2. Sunday in Lent, the Coll.

22. They who have obtained of the God of all mercy perfect remiſſion and forgiveneſs of ſins, through Chriſt Jeſus, in whom God hath by his ſpirit and power made new and contrite hearts, who by the goodneſs of Almighty God, are, or may be preſerved evermore, both in body and ſoul, through First day of Lent. the Coll.

Christ Jesus the Son of his Love, those are the people and worshippers of God, and both they and their godly religious Meetings are owned by the Lord, and allowed by the Liturgie, as aforesaid.

4 Sunday in Lent Coll.

23. They who through the tender love and mercy of the Lord do follow the example of Christ, in his great humility and patience, and are made partakers of his resurrection, who are governed and sanctified by the Spirit of God, of whom the Lord receives supplications and prayers, which they offer before him, for all estates of men, in his holy Congregation, which is so governed and sanctified by the Spirit of God, as aforesaid, those are the people which God doth own as his worshippers, and both they and their godly Meetings are owned and allowed by the Liturgie of the Church of *England*: and therefore they ought neither to be imprisoned nor banished for so doing, but rather to be freed and clearly acquitted from all Ecclesiastical censures, and temporal punishments concerning the same.

Sunday next before Easter the Coll.

Good Frid Collects.

24. They unto whom God hath granted, and doth or may grant his holy Spirit, alwayes to think and do such things as be right and good in the sight of God, so that they which cannot be without him, may by him be able to live according to his Will in all things, are the people owned and allowed by the Liturgie, so that the people of God are enabled by the Spirit given unto them of God, to do and perform that alwaies which is acceptable and according to the Will of God, as aforesaid.

9 Sunday after Trin. Collect.

25. They are the people of God, and allowed by the

the Liturgie of the Church of *England*, in whose hearts the Lord God of all power and might, who is the Author and giver of all good things, doth engraff the love of his name, and doth encreaſe in their hearts his true Religion, and doth alſo nouriſh them with all goodneſs, who of his great mercy doth keep them in the ſame, through Chriſt Jeſus our Lord: ſo that the people of God have the love of God engrafted in them, and true religion is planted within them, and doth encreaſe in their hearts, who are nouriſhed with the vertue and goodneſs of God, and by his power preſerved and kept in the ſame; and who more in that than the *Quakers*, ſo called? Conſider well of it, and do not unworthily puniſh them, for being ſo owned and allowed of both in principle, practiſe, and judgment or doctrine, by the Liturgie, as aforeſaid. 7 Sunday after Trin. Coll.

26. They are the people allowed by the Liturgie, whom God almighty and everlaſting is alwayes ready to hear, and on whom he poureth down abundance of mercy, forgiving them thoſe things whereof Conſcience is afraid, ſo that Conſcience is afraid, until God out of his mercy forgive ſins and tranſgreſſions, and do reſtore Conſcience into a capacity again of becoming the ſervant of God; therefore it is by the only gift of God, that his true and faithful people do perform him true and laudable ſervice, and they are the true and faithful people and worſhippers of God, who by the only gift of God do perform him true and laudable ſervice, as aforeſaid; and ſuch people, and their godly religious Meetings and 12 Sunday after Trin. Coll. 13 Sunday after Trin. Coll.

On S Peters day the Coll.

and Exercises, are owned by the Lord, and allowed by the Liturgie of the Church, therefore such ought not to be punished by Imprisonment or banishment for serving God according to the gift of God.

27. They to whom God the Father, by his Son Jesus Christ, hath given, or doth give many excellent gifts, and commandeth them to feed his Flock, are to be diligent in preaching Gods holy Word, and the people to whom it is so preached, who do obediently follow the same, are Ministers and people of God; and the people of God are to serve God according to the gift of God (allowed by the Liturgie) and they are the true & faithful people of God, in whose hearts his love is engrafted, true Religion planted, and doth encrease in their hearts, who are nourished with the vertue and goodness of God, and by his power are preserved and kept in the same, who by the gift of God do perform true and laudable service unto God, as aforesaid; and as that is owned and allowed by the Liturgie, so likewise by the Scripture; and doth not therefore both Liturgie and Scripture own and allow of the Doctrines, Principles and practises of the people of God, reproachfully called *Quakers*, and others?

28. For the Scripture saith, *As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God; If any man speak, let him speak as the Oracles of God; If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ*; as it is written 1 Pet. 4. 11.

29. Where-

29. Whereby it may be obſerved, that none are enjoyned, commanded, or required of God to miniſter from him to the ſouls of the people, but them to whom the gift of Miniſtration is given; and alſo, that all are commanded, enjoyned, and required by the Lord to Miniſter from him to the people, to whom the gift of Miniſtration is given, ſo that the Goſpel is to be preached with the Holy Ghoſt ſent down from Heaven, 1 *Pet.* 1. 11, 12.

30. And as it is evident, and remains true, that the Miniſters of the Goſpel of Chriſt, are by a ſpiritual power and Goſpel authority, whereby they are to be commended in the ſight of God to the Conſciences of thoſe that receives them, as Miniſters of the Goſpel of Chriſt, to whom the gift of Miniſtration is given of God for that end aud purpoſe, to convert people from the evil of their wayes and doings, unto God, by turning them from darkneſs unto light, and ſo from the power of Satan unto God, they are to preach in the Spirit, and to the ſpirits in priſon, with the Holy Ghoſt ſent down from Heaven.

1 *Pet.* 4. 10, 11. 1 *Pet.* 1. 11, 12. 2 *Cor.* 3. 5, 6 2 *Cor.* 4. 1, 2 *Act.*

31. So are both Miniſters and people to pray unto God, and praiſe him in the Spirit, and that according to the Apoſtolick doctrine, as it is written *Rom.* 8. 14. *Rom.* 8. 26, 27. 1 *Cor.* 14. 15.

Laſtly, By what hath been ſaid, it is evident, and doth appear what perſons and Meetings are owned and allowed both by the Liturgie and Scripture, and that by the allowance of both, the ſervice and worſhip of God is to be performed by the Spirit and gift of God: And that they who meet, preach, and pray,

or

or perform duty and ſervice to God in the Spirit, and by the gift of God, they are the only people owned by the Lord, as his people, and worſhippers of him, and alſo allowed by the Liturgie, as aforeſaid. Therefore the people of God called *Quakers*, and others, who perform ſervice unto God by the gift of God, are owned and allowed by the Liturgie and Scripture, as aforeſaid, and ought to be acquitted from all Eccleſiaſtical Cenſures and Temporal puniſhments concerning the ſame.

THE END.